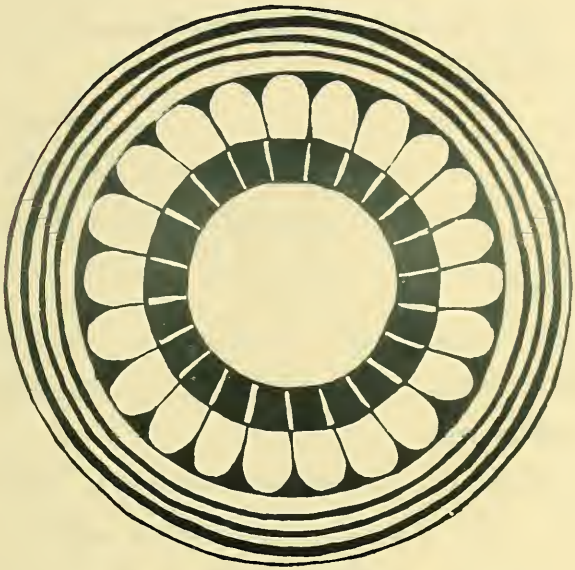
E
98
I5
I39
NMAI

INDIANS AT · WORK



JUNE 15, 1935

A NEWS SHEET FOR INDIANS
AND THE INDIAN SERVICE

· OFFICE · OF · INDIAN · AFFAIRS ·
WASHINGTON, D.C.

SMITHSONIAN
LIBRARIES

I N D I A N S A T W O R K

CONTENTS OF THE ISSUE OF JUNE 15, 1935

Volume II Number 21

Excavating Charco On The Edge Of Black Mountain, Southern Navajo Agency

· INDIANS · AT · WORK ·

A News Sheet for Indians and the Indian Service

VOLUME II JUNE 15, 1935 NUMBER 21

The Indian Reorganization Act is one year old. The Indian Emergency Conservation Work, and the "emergency" works as a whole, started two years ago. On a four-year scale, the present Indian administration is midway its course. The phase of immediate tribal organization under the Reorganization Act has just opened. Under the new Work-Relief Act, sweeping re-orientations of "emergency" work are at hand. This would be a good time for stock taking.

The shrinkage of Indian lands and other resources has been stopped. The vicious process has been reversed. Instead of shrinking, new lands are being bought; and a part of this growth is assured of continuance through many years ahead. There is nothing spectacular. Acreage totaling about 1,398,368 has been added to

the Indian holdings or nailed down for immediate purchase during the last twelvemonth. That, mostly, is a grazing land acquisition through use of submarginal land funds. A million dollars of Indian Reorganization Act money is in hand for purchases chiefly of good farm land.

More significant even than the purchase of new lands has been the building up of the lands old and new. Since two years ago, instead of the Indian lands running down through erosion and other causes the land has been healed. Its value has been increased. When viewed from future years this fact may appear as the biggest one in recent Indian history. Indian lands improving instead of deteriorating and being used by Indians rather than by white lessees. That, whether viewed as a fact by itself or as a symptom of underlying vital changes, is as important and as significant as the termination of wasting fever in a sick but now definitely convalescing patient.

It is the Indians who best have proved the efficacy of public works in a depression. Fully eighty per cent of the Indian emergency grants have been spent on land improvement and land rehabilitation, with an exceptionally high ratio of wage or subsistence expenditure to total expenditure. The balance has gone to schools and to other essential buildings. But its total result has been (1) a genuine work-relief, reasonably adequate to the needs of a whole

population in distress; (2) a double benefit, visibly registered season by season, (a) of renewed habits of steady labor plus some accumulation (through planned use of wages) of needed capital goods by the individual, and (b) of the participation in a sustained work of improving the collective properties of the community to which the worker belonged; and (3) an actual revolution in the condition of many million acres of land and forest, amounting to salvage of the physical foundation of many whole tribes. Finally (4) there has been telescoped into two years an expenditure which, unless the Indians and their properties were to perish, would have been an inescapable charge against the federal treasury across a greater number of years. It would have had to be a much heavier charge, too, because the deterioration of lands is cumulative, and postponed repair means multiplied ultimate costs.

Here an interesting fiscal fact may well be mentioned. Some members of Congress have averred that the increase of Indian Service expenditures has been sensational. Certainly the increase of work-output has been great, but what of the fiscal side? The regular expenditures Treasury and tribal, compared to the fiscal year 1932, have been cut by $19,059,960 in the two fiscal years ending July 1. Emergency expenditures in the two fiscal years (1934 and 1935) have totaled approximately $40,661,000. The gross total for two years on the 1932 basis would have been $60,890,136. The gross total for the two years ending July 1 actually has been

about $31,894,320. In other words, expenditure has been increased by 34.4 per cent for the two years. The number of Indians given employment has been increased from approximately 5,000 in the fiscal year 1933 to approximately 22,000 in the fiscal year 1935. These employment figures are based on an average of $600 per individual for a twelve months' period. The actual number employed in 1935 would be much larger. The value of the physical improvements, when measured in terms of land, timber and water conservation and use, has immeasurably exceeded the increase of investment. This leaves wholly aside the human, social and moral benefits, and overrides the fact that the primary purpose of the emergency expenditures was simply to keep people from starving and freezing.

One other word about the trend from ruin to up-building in the matter of the Indian properties. Two years ago, in a first effort at coordinate planning for an area, a joint committee was sent to the Navajo region. That committee had as its chairman H. H. Bennett, then the director of the Bureau of Chemistry and Soils of the Department of Agriculture. Its report supplied the first area-plan of Indian Service, and this same report laid one of the foundations for the nation-wide movement for the control of soil erosion and for the rational Soil Erosion Service later established in the Department of the Interior, now the Soil Conservation Service of the Department of Agriculture. The Navajo soil conservation project, then outlined, continues as the biggest and most many-sided

of the soil conservation demonstrations in the whole country. Next most important in complexity and in social as well as physical urgency is the Rio Grande soil conservation project, within which lie the New Mexico pueblo lands. The saving of our lands from destruction is going to affect every man, woman and child in America, not only those now living but those of all future ages. It is a task of the nation, wherein the Indians have become pioneers, as mentioned by President Roosevelt in his recent talk with the Navajo tribe's delegates at Washington. It is one of the crossroads of the needed total area-planning in which Indians, the Service, and many sorts of borrowed specialists must unite. There are many of such crossroads, and this is but one of them.

Just one other big Indian fact of the last two years must be mentioned here. It is the impassioned effort to place Indian destiny in Indian hands. The Indian Reorganization Act is one result of that effort and one means to its success. But attention must not be fixed solely on that Act, or solely on the tasks which that Act imposes. Some tribes have rejected the Act, some (in Oklahoma) are as yet excluded from such advantages, but these tribes no less than the others want to increase their self-help and their dignity and responsibility. Through self-exclusion or Congressional exclusion from the Indian Reorganization Act, they are momentarily handicapped, but it must be our and their determination that the handicap shall not be fatal, nor need it be fatal. "All roads can

lead to Rome." Of what mighty, unpassing things was "Rome" the symbol, in that phrase which has come down the ages. Our Rome, in the Indian effort, is not to be reached by any single road. That Indians shall stand on their own feet, that Indians shall use social intelligence, that Indianhood shall again become proud and wise in its historical right, and in the same act shall enter newly into the commonwealth of American effort and struggle; and that Indian Service shall find ways to these ends. That is our Rome, and the Indian Reorganization Act, even among that greater number of tribes where it applies, is only one of the roads that simultaneously must be travelled to reach the goal.

JOHN COLLIER

Commissioner of Indian Affairs.

* * * * *

ANTHROPOLOGY

Sherman Institute, Riverside, California, offers Six Weeks Course in Anthropology of California and Southwest, June 17 to July 26, 1935.

This interesting course is to meet the needs of Service employees who have not time for an extended study. Sherman Institute has planned this summer a six weeks anthropological course on Indians of California and the Southwest. The first week of the course will be in charge of Chas. Amsden of the Southwest Museum, Los Angeles, who will take up the ancient history of the Southwest. The remainder of the course will be in charge of Dr. Ruth Underhill of Columbia University who last year gave a course in Anthropology at the Government School at Santa Fe.

The courses are given in conjunction with the Riverside Junior College and transfers of credit may be made to other colleges. To insure registration a $5 deposit is required which should be sent to the Superintendent of the Sherman Institute, Riverside, California.

FROM THE HASKELL INSTITUTE BACCALAUREATE SERMON

By W. E. S. Dickerson

Upon the shores of the Mediterranean Sea there converged in ancient times the Egytian dreaming of his pyramids, the Babylonian of his gardens, the Hebrew of his religion, the Grecian of his art, and the Roman of his law, all stirred by that same breath of Divinity which rouses within man the first awakenings of his intellect--and we say that upon those shores civilization was born. Yet we perhaps forget that we as Indians had just such a meeting ground of races, of dreamers, and of doers; we, too, had our Mediterranean--it was the Gulf of Mexico, and upon its shores for as many countless centuries there arose and flourished a civilization contemporaneous with that of Europe; we, too had our builders of temples and our priests to tend them, our craftsmen--refiners of gold and workers in precious metals, our mathematicians and astronomers, our engineers, our poets and singers, our orators and philosophers, and our inventors of written languages. And not only there, but over all the two Americas, we had our confederacies and our leagues, our kingdoms and our empires, and we had here what no European nation could ever boast: absolute equality before the law, with never a sign of serfdom or slavery.

So tonight, Indians all, I greet you in the memory of this priceless heritage, I bid you awake to the glorious history that is ours, I challenge you to face with me the future, difficult and uncertain to be sure, but as inviting as the past, and, realizing how ancient our race and how enduring our record, to think with me tonight upon certain unchanging values which are ours, and upon which we, united thus by blood, tradition, and a common purpose, may build acceptably for the future.

PUBLIC WORKS IN THE INDIAN SERVICE

The first allotment to the Indian Service from the Public Works funds was made on August 3, 1933, and was for the construction of day schools and other physical improvements on Indian reservations. Shortly thereafter allotments were made for roads and bridges and irrigation work. The original allotments with increases made from time to time total $19,488,050. Of this amount approximately $4,000,000 was for roads and bridges, $7,000,000 for irrigation, and $8,500,000 for buildings and other construction. $2,500,000 was temporarily withdrawn early in the present year. $12,500,000 had been actually expended May 1. The funds were specifically allotted and were for 432 projects.

Of these 432 Indian Service projects, 188, involving a total of $4,570,255, have been fully completed. The remainder of the projects will average approximately 75% complete; many will reach completion by June 30, 1935.

The following figures in connection with the road program on Indian reservations is worthy of note: 2,134 miles of road were reconstructed; 2,941 miles were maintained or improved; 546 miles were graveled; 485 bridges were constructed; 237 old bridges were repaired; and 3,715 culverts were installed. A total of 21,166 Indians were employed, of which 787 were in skilled positions. The number of whites employed on the road work, including engineers, supervisors, etc., was 366.

The roads constructed were those most needed for the transportation of children to Indian schools and public schools, for the transportation of Indian products to market, and for Indian administrative matters.

Allotments for construction of buildings in the Service were largely for day schools, hospitals, water and sewer systems, heating and power plants, and repairs to numerous existing buildings. An allotment of $950,000 was made for the construction of a new central agency for the Navajo Indians in the States of New Mexico and Arizona. This includes the construction of an administration building, homes for employees, and numerous other buildings necessary for the proper administration of the affairs of this Tribe of Indians.

Allotments totaling $1,592,436 were made for the construction of new hospitals and sanatoria on Indian reservations, together with $178,800 for repair of existing hospitals. When new buildings are completed and repairs made it will do much to relieve unsatisfactory conditions under which the health personnel is now compelled to work. It will not by any means complete the needs for Indian hospitals. A sum at least double the amount already allotted will be necessary for this. Reservations still remain without any hospital facilities.

One of the most important phases of the public works program is the construction of day schools and community centers providing facilities for Indian children to attend schools close to their homes instead of boarding schools at the reservation headquarters or away from the reservation. A better type of education, one more suited to the needs of the Indians, can be given in the day schools and the children may continue their home life under their normal living conditions. Also, the benefits of their education can be carried by them to their homes and much home improvement will result. In addition, the schools become community centers for many improvement activities for the benefit of adults.

The allotments for irrigation work cover 77 different projects. The types range from rehabilitation of small irrigation and distributory systems to the construction of projects from a hundred to several thousand acres.

The Mask-makers' Corner

The Arrow-makers' Corner, Note The Community Library Is The Background

101973

MUSEUM MOTIVES BEHIND THE NEW YORK ARTS PROJECT

By Arthur C. Parker,

Director Rochester Museum of Arts and Sciences.

Racial groups are evalued by their creative ability and power to produce that which others greatly desire. Imitative people may succeed for awhile in competition but they sink lower and lower in the scale. The thinking producer in the end wins by his originality and mental energy. Imitating does not build a vigorous mind.

It was with thoughts similar to these that the Rochester Museum of Arts and Sciences developed the Indian Arts and Crafts project for the Indians of western New York. Long had they been taught to imitate all the cultural patterns of the European. Native thinking, native art, native creative ability practically had been crushed out. With this had perished the greater part of the spirit of the people. Formal school education and even religious teaching had served to make the Indians feel that nothing that their ancestors thought or produced was aught but painful evidence of paganism and savagery. The result has been anything but beneficial.

Imitation may have produced the semblance of European civilization and proved that our Indians have capacity for almost anything that the European achieves, but it has surpressed racial genius. It has served also to build up a feeling that Indians are inherently inferior and must copy the white man's dress and ways of thinking if they are to attain salvation in a religious sense and a place in civilized society. When Indian students went out from the reservations and mingled with cultured people in academic circles or polite society they were immediately at disadvantage when questioned as to their own material culture and social organization. They knew less about Indians than many whites who had made a study of the subject. It was entirely unfair and certainly destructive.

The fact is that only those who have something in ancestry, racial inheritance and creative ability have power to contribute to the world and are inherently worth saving. The cheap imitator can well be dispensed with. Making Indians imitators of that which they did not create racially has done much to exterminate the Indian or to make him poor in spirit.

Our arts project as a relief measure thus seeks to capitalize the best in ancient art and to redevelop it as a racial contribution. We are saving the old arts and passing them on to the youth of the reservations and the very effort made to achieve this is reawakening interest in the native pattern of thought. The plan has commercial as well as

idealistic features in that it will provide a better type of manufactures for trade. Instead of cheap and tawdry souvenirs that have nothing of the old art in them our workers will now make objects that have ethnological value. They will be typical of the days when Indian art was original and pristine.

At the present time our project is carried on at both Cattaraugus and Tonawanda reservations, with a combined population of about 2,200 people. At Cattaraugus there are some 36 who have been chosen to work on the project and at Tonawanda about 28. By seeking to make each strive for the highest excellence and showing each the best work of the other real standards are being set. At the end of six months we shall have an exposition at the Thomas Indian School where many visitors come and we shall invite numerous interested people to see the product of our Indian artists and artisans.

The Rochester Museum of Arts and Sciences is a regional museum but its support is entirely municipal. However, the Commissioners of the museum have lent hearty approval to our Indian Arts project and have permitted employees to travel the distance, about 110 miles to Cattaraugus once a week. Our museum with its staff of artists and skilled teachers, ethnologists and student workers, has lent the services of the staff to the project. Only in extreme cases, however, has any instruction been given, it being believed that our function is to assist in bringing out the innate ability of our Indian workers themselves. The museum furnishes all supplies and takes back the finished product. The best examples of the work will be preserved in the Rochester museum but small collections may be made available for exchange purposes with other scientific institutions.

To the museum staff comes a feeling of great satisfaction in witnessing the unfolding of native talent. Much enthusiasm is displayed by the Indian worker who in many instances works overtime and then spends more time in personal research.

At Tonawanda the Indian supervisor is Robert Tahamont, assisted by Cephas Hill; at Cattaraugus the supervisor is Roy Jimerson, assisted by Arlene Doxtater.

REVIVING INDIAN ARTS AMONG THE SENECAS

By Cephas Hill and William N. Fenton

Here on the Tonawanda Reservation, near Akron, New York, we have a project to provide us with employment while we revive the material culture of our Seneca forebears. The New York State TERA is financing the labor costs. (T. E. R. A. Fcs. 388). Our sponsors, the Rochester Museum of Arts and Sciences, have provided us with work benches, carving tools, silversmith's tools, needles and thread, patterns, photographs, line drawings and models with which to work. Bisides, we have the guidance of a willing staff of museum workers who act in an advisory capacity to our Indian craftsmen. Materials are either furnished by the Museum, they are procured on the Reservation, or they are donated by our Indians.

We are endeavoring to produce art objects which are typically Iroquoian. We have sought several sources of information for the designs, forms, and techniques which our ancestors employed when making weapons, tools, utensils, and musical instruments, some of which went out of use a generation ago. Nevertheless, many of them are still remembered. One old Seneca woman still makes basswood fibre burden straps and the twining technique will not pass away with her. For those things which we might have forgotten there are drawings and descriptions in the reports of Lewis H. Morgan, William Beauchamp, and Arthur C. Parker, which appear in the Bulletins of the New York State Museum, and the Annual Reports of the Royal Ontario Museum of Archaeology, Museum specimens and drawings were provided by the Rochester Municipal Museum and the Buffalo Museum of Science joined them in furnishing photographs. A trip was made to the gallery of the Buffalo Historical Society to photograph masks which our workers have reproduced. Old Seneca residents at Tonawanda visit the project and offer suggestions and criticisms to the yonger workers. A spirit of cooperation tempered with joking and good natured rivalry prevades our work room which is in an abandoned district school house at the east end of the reservation. We discuss legends, traditions, and customs and we find in them material which we put to use. Our women work in bead designs which are expressive of traditions of the creation of the world and the arrangement of the earth and the heavenly bodies. Yong men carve their clan animals on paddles and spoon handles. These are representations of the bear, the wolf, the beaver, the turtle, who comprise one phratry, and the deer, together with three birds, the snipe, the heron, and the hawk, are all that remain of what were once five chmneys. We have lost the eel clan. Other workers make bowls and dicorate them. Another is a specialist at making baby boards.

Our artists are interpreting in oils such legends as the Great False-Face doctor who traverses the earth and stops at noon to rest and

rub his rattle on the giant pine tree which stands at the center of the world and from which he derives his strength; the spirt of the Whirlwind, the destroyer of villages, before whom all the forest people flee; and rituals like the Eagle Dance in which men crouch and wave feather fans which represent the wings of cloud dwelling birds which they imitate, and "Our Uncles" the Pigheads, who, clad in Buffalo robes, taken on the fall hunt, and wreathed in corn husks, the fruits of the field, carry striped corn pounders and traverse the houses, hearlding the New Year's Ceremonies which people celebrated when they returned to their villages from the fall hunt.

We work in several mediums. Carving masks and other utensils requires various kinds of wood which are available here in any quantity. However, we do experience difficulty in finding seasoned material. We procure maple and cherry for making bowls, ladles, spoons, water drums and paddles. Apple-wood is also well suited to carving; it makes good drums and bowls. We use an apple-wood bowl for the peach pit game which we play three times a year in the longhouse at the Indian New Year, the Maple Sugar Thanksgiving Festival, and at the Green Corn Festival in September.

Softer woods are best for carving masks. Basswood has the prestige of tradition, but other soft woods like willow and cucumber, which is a favorite here at Tonawanda, are also used for masks. Anciently, a man went to the forest to carve his masks. He carried native tobacco and sought a living basswood tree. Having selected a tree which he judged good for carving, he built a little fire, taking his fuel from the dead branches of the same tree. Now he committed the tobacco to the burning embers, a pinch at a time, addressing his prayer to the tree and the beings whom the False-Faces represent. Then he carved the face on the living tree, and having roughed it out, he notched the tree with an axe above the forehead and below the chin and cleaved away his sculpture in a solid block. It is said that the carving never broke because one had put tobacco and asked the tree for its life. Nor did the tree die. Within two years, the scar healed over. He took home his block, covered it, and worked on it at his leisure. When the features were finished he hollowed out the inside, and perforated the eyes, nose, and mouth. He encircled the eyes with metal for the Great False-Face's eyes are bright. Then he painted it. If he had sought his tree in the morning, he painted the mask red; but if he found the tree and commenced carving after noon the mask would be black. This is because the Great Flase-Face traverses the earth daily, following the path of the sun from the east to the west, and when we see him in the morning, his face is aglow with the light of the sun. Afternoon, his face is dark, for the sun is behind him. Others say that he always faces the coming sunrise; he continually looks forward to another day. He is our grandfather, the great doctor, to whom we may turn when all earthly medicine fails us. He has long hair which falls on either side to his knees; for this, we attach horsetails to his forehead. He carries a turtle rattle made by extending the neck of a snapping turtle over a stick and inserting a handful of cherry pits. He emits a mournful cry, shakes his rattle, and frightens the spirit of sickness out

through the smoke hole. Those who don his face derive great power from him to cure the sick, if they have faith.

The women on this project are making costumes like those which our grandmothers wore during the revolution. Using broadcloth and beads, which were introduced by the traders, they are duplicating skirts and leggings which are now only in museums. The reproductions are faithful to the old models and drawings both in design and workmanship.

Quill embroidery on buckskin has been revived under the guidance of Miss Elsie Elms, an Oneida, of the Rochester Museum staff. Buckskin had many uses in the old culture and there are several techniques for working it. Moccasins, headdresses, and sashes were cut out of buckskin and decorated with porcupine quills and later, beads.

Silverwork was once a popular craft among the western Iroquois tribesmen. It probably dates from the colonial period. Now, with the use of pen and ink drawings and actual specimens from the extensive collections in eastern museums, the art is rapidly regaining its old favor. Frequently, old Senecas bring in their jewelry for patterns. It is hoped that the revival of the silversmith's art will provide a profitable occupation for our young people. Seneca jewelry is unique, being in no way similar to that of the Southwest, and it should command a ready reception on its own merits in the open market.

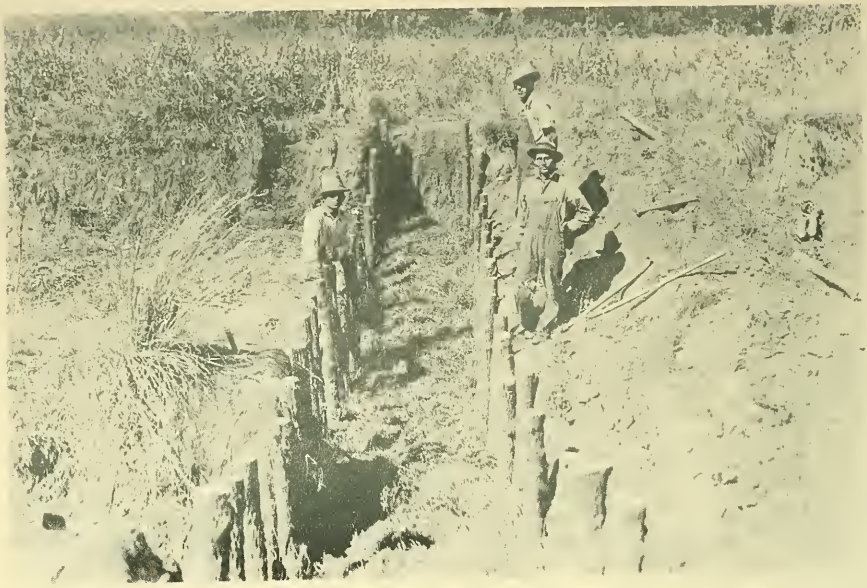
When the sap is well up in the elm trees, we will take the bark and fashion utensils: barrels, quivers, bowls, and trays. We know the bark is ready to peel when the leaves on the elm tree are the size of a squirrel's ears. The paper birch does not grow in this locality.

We hope to experiment in pottery later, mining the clay from the old swimming hole in Tonawanda creek. We will reproduce old vessels which were taken from Seneca graves by the staff of the Rochester Museum.

The project has done much to stimulate native art on our reserve. I have listened to a number of people making plans, and I know that some of them have bought some tools in order that they may also make things at home which are now being made in our workshop. They intend to sell their wares.

The outside public are commencing to demonstrate a real interest in the objects which the Indians are making. We have had many visitors. Roy Mason, A.N.A., of Batavia, a landscape painter of recognized ability, has shown sufficient interest in our artists to come to the reserve one Sunday and demonstrate methods of oil sketching. Others have ordered masks and baskets. I feel sure that it will not be many days before we succeed in establishing a more permanent market.

INDIANS AT WORK, KIOWA AGENCY



TWO YEARS OF I.E.C.W.

Emergency Conservation Work completed its second year on March 31, 1935. The joyful enthusiastic participation of the Indians in the program has surpassed all expectations.

In the short two-year period a vast number of projects have been undertaken, extremely beneficial results have been accomplished, reservation holdings have increased in value and last, but not least, the Indians themselves have benefited materially. A few of the major projects completed are listed for information:

3,489.9	Miles Telephone Lines
1,042	" Fire Breaks
19,093.5	Acres Reduction Fire Hazards
12,860	" Forest Stand Improvement
3,631.3	Miles Truck Trails
991.9	" Horse Trails
2,444	Springs or Wells developed for livestock or wild life
1,997	Reservoirs
5,903,608	Acres treated for Rodent Control
160,930	Acres Topographic Survey
4,295,727	" Timber estimating
52,398	Soil Erosion Dams
453	Vehicle Bridges

At the commencement of this work, the Indians had very small capital other than natural resources, and as these resources could not be converted into subsistence supplies in a period of economic stress, the Indian was faced with an almost hopeless situation in mid-1933. Fortunately, the terms of the Emergency Conservation Act were sufficiently broad to permit the carrying out on Indian reservations of various types of physical improvement and development of natural resources.

Soil erosion was one of the most destructive forces to combat. Plans were made for the development of water to distribute the use of forage more evenly and in the building of check-dams and other structures to prevent the washing away of soil. In the lake states and states west of the Rockies, forested areas claimed primary attention and on Indian reservations in such states the construction of trails, fire lanes, telephone lines, and other means of protection from fire was given first consideration.

The modified plan approved for Indian reservations was a success from the start. Many of the Indians worked from their homes. Family camps were established wherever possible and on a number of reservations the barracks type of camp was provided for the single men. The family type of camp met with favor. Indian families moved their tents close to work projects and they received commutation for quarters and rations. Sanitary measures were checked by competent inspectors and everything done to promote the health and welfare.

During the past two years, work has been undertaken on 78 different reservations in 23 different States. An average of 9,764 men have been engaged daily in this work since commencement. The average daily number of supervising and facilitating personnel was 984. A few whites living on, or close to, the reservation were employed as enrolled men in some instances. Many of them were intermarried. Between 26,000 and 27,000 Indians were employed intermittently or regularly.

The health of the Indians was benefited considerably, and more or less natural consequence of healthful outdoor work and good food. There were only a few accidents, some illness and approximately 25 deaths. Of the latter, several were not work-connected. Special stress was placed on safety. Talks on safety matters have been held at regular intervals, on the reservations and instruction in first aid given.

Training the Indians for leadership has been the major objective from the first. The courses dealt with soil erosion, forestation and kindred subjects. Two hundred and twenty-two Indians were enrolled in these special camps, 211 of whom finished and received final rating.

While no educational program in the academic sense was offered, "learning by doing" was emphasized and night classes were held on most of the reservations. The instructors were usually selected from among the supervisory personnel. Teachers from the regular Indian Service donated time to this work, as did State and County teachers in many instances. Training of Indians for leadership has been a major objective from the first, commensurate with competent performance and adequate work.

The ratio of Indians to whites in salaried and facilitating positions showed a rapid increase. In November 1933, 404 Indians were employed as against 560 whites. In November 1934, 752 Indians were employed, 516 whites. Work decreased during the winter months, and it was necessary to "lay off" a number of employees, but in March 1934, out of 987 employed, 581 were Indians.

The present value of Indian land holdings has been largely increased by E.C.W. In some instances the increase will be cumulative over many years. The morale of the Indians has been strengthened, there has been a wholesome and stimulating effect upon individuals and tribes.

Agency superintendents and employees in the regular Service worked wholeheartedly to put the program over. Great credit is due them. Sympathetic interest and consideration have been shown by Director Fechner and Secretary Ickes.

What happened after the camps were established in July 1933, Commissioner Collier has described as follows:

"The sequel has been, I believe, the most impressive event in Indian Affairs in these 'lonesome latter years' of Indian life. The Indians thronged to the camps and projects. The camps became and have uniformly remained (there has not arisen even one exception) models of orderly, happy living. The work-projects involving every kind of technical operation connection with forestry and with land conservation and use, have been pursued with better than mere industry -- rather, with joyous ardor. Of all the technical and supervisory positions, more than 60 per cent are now being efficiently filled by Indians, and the rank-and-file of the workers is 100 per cent Indian. But the main significance is here: that the Southwestern tribes have in no degree, in no particular, excelled those of the other regions.

"These Indians of the allotted areas have been, at the camps, like creatures released from prisons and dungeons. Once more they have been allowed to live in groups, to work in groups and to work for a common good. They have furnished the solution of the so-called problem of the American Indian."

DEDICATION OF DAY SCHOOL AT CANYON CITO CHAPTER

The Navajo settlement from Crownpoint, New Mexico, located about thirty miles west of Albuquerque, recently held its day school dedication. The Albuquerque Indian School band played and many government employed visitors, chapter officers and tribesmen from other communities attended. Dinner was served and Superintendent Stacker of Crownpoint gave a short talk on the advantages of this long hoped-for day school. Other speakers included Superintendent McCray of Shiprock and some field workers for the day school. The tentative program for the home economics division of the day school was outlined by Miss Dorothy Ellis, Supervisor of Home Economics. After the meeting the visitors and the Indians enjoyed the games put on by the Indians. There were horse races, foot races, burro races, tug of war and rooster fights. A squaw dance was held in the evening and all remaining Indians and visitors enjoyed themselves dancing to the tune of the Navajo dance songs.

HOUSE INDIAN COMMITTEE KILLS OKLAHOMA BILL

Without previous notice, without discussion or debate of the bill, without a quorum being present, the House Committee of Indian Affairs voted that further consideration of HR 6234, the Oklahoma Indian Welfare Bill, be indefinitely postponed.

This was done upon motion of Congressman Roy E. Ayers, (D. Montana). He was supported by Congressman Samuel Collins (R. California). One voice alone was raised in opposition; this was Congressman Will Rogers (D. Oklahoma). He strongly urged the Committee not to shove aside the measure of which he is sponsor.

The Bill is not dead. It is still pending in the Senate Committee where Senator Elmer Thomas can be counted on to wage a battle for a just settlement of the issue which the bill raises. Besides this, the House Committee can reconsider its action on the motion of any member who was present. The fact that there was no quorum makes the reconsideration a fair possibility.

Those present were: Will Rogers, (D. Oklahoma), Chairman and not voting; Roy E. Ayers, (D. Montana); Samuel Collins, (R. California); Usher L. Burdick, (R. North Dakota); Abe Murdock, (D. Utah); Bernard J. Gehrmann, (Prog. Wisconsin); Knute Hill, (D. Washington); and Dimond (D. Alaska, who has no vote). Congressman Fred L. Crawford (R. Michigan) was also present when the vote was taken.

* * * * * * * * * * *

CONFERENCE ON INDIAN SOCIAL SERVICE

At the invitation of Mr. Mark L. Burns, General Superintendent of the Chippewa Indian Agencies in Minnesota, a conference was held on March 25 at Cass Lake, Minnesota. All workers in the Indian Service, which includes six public health nurses, three social workers, as well as the superintendents and other officers of the Cass Lake and Red Lake agencies, were in attendance. The conference was held in an endeavor to coordinate the welfare side of the Indian program. The spirit of cooperation of the state departments was received with interest by the workers in the Indian service, and it is hoped that out of such conferences and plans a better program will be developed that will help the Indian to help himself as well as to find his rightful place in our social and civil life.

WEDDING

By Cora Ben Gould Yazzie

Grade Five, Toadlena Boarding School, New Mexico

The father asked his boy to get married to a girl who has not gone to school. She has some sheep and horses and makes a good woven rug. She is rich and can buy everything to eat and wear.

The boy said to his father, "Yes."

The father said, "I must go and get some place where there are girls. I am going to ask somebody."

Then his father went everywhere to houses to ask for a woman for his boy.

Then the father went everywhere and found a girl's mother. He said, "I will give you fourteen horses and ninety sheep and bracelets and beads of turquoise."

The woman asked the girl is she would marry the boy. She said, "Yes."

The man told his boy. He said, "Yes." Then the boy said, "When?"

His father said, "In four days we are going over there."

Then the man went over there again. He told the girl, "In four days we are going to come over here. You must get ready for them please. Cook everything you want to."

The man went home and asked everybody at home. They all get ready for the wedding. They got fourteen horses, ninety sheep, bracelets, and beads and took them to the girl. The boy was very glad and happy.

One day before the wedding, the boy and girl took a sweat bath. They built a fire and put some rocks into it. When the rocks got hot, they took a shovel and put the rocks into it. They call it a sweat hogan - Tah-tchey. They took a blanket to cover the door. They took their clothes off and went into the tah-tchey. When the boy went in he went with his father and another man. The man and the boy went in three or four times. They sit in there and talk. When they get through, they wash their bodies and dress. Then it is the girl's turn to go in. She goes with her mother. They all

sit in there for a minute. They go in there three or four times. Then they go out and pour some Keh-clah (a weed growing on a pond having a purple flower) which is in the mater on the bodies to wash them. Sometimes they drink Keh-clah or sometimes they rub it on their heads if they have a headache. Then the women dress and go home.

(This ceremony for the boy and girl takes place in the same sweat hogan which is located at any convenient place).

All of the people go over to the place of the wedding to cook mutton, Navajo bread, and everything they want. The girl's mother cooks corn meal mush (Toes-cheen) in the hogan and that night they give the boys some of it.

The boy and some of the men take the sheep and horses over there to the girl's house. The men put the sheep into the corral. They take the horses there too. The boy sits somewhere behind the sheep's home that night. The girl gets ready to go into the hogan and sit by the boy. Lots of people sit in the hogan. They tell stories. These are about anything at home.

The boy's father says, "Do not go to another place or go to another girl. Don't fight each other. Work hard for your wife. Bring some wood and coal for the winter, make a nice home, raise corn, squash, watermelons and potatoes to grow."

To the girl he says, "Make rugs and saddle blankets. Cook for your husband. Herd the sheep."

Then the mother cooks some toes-cheen. All of the women dress up pretty and cook all kinds of things: Mutton, fried bread, coffee and toes-cheen. They take all kinds of things into the hogan for supper. The boy and girl wash their hands in a clay bowl, clean their finger nails and begin to eat. The girl scoops up some toes-cheen from the basket with her two fingers (index and middle) and puts it into her mouth. Then the boy eats some. They pass it around. They eat some meat, bread and coffee.

When they get through with their supper, they sleep togehter in the hogan. They sleep with all of the other people who stay too.

In the morning the people get on their horses. They rope the fourteen and give them and the ninety sheep to the father. When they all get through they go home. The boy and girl go to live with his parents.

101973

WE MAKE OUR OWN BOOKS

Rose K. Brandt,

Supervisor Elementary Education

To say that children's reading must be based directly upon experiences and ideas for which they already possess words may seem altogether commonplace. It states, however, a principle so fundamental and which if ignored is so disastrous to Indian children's reading careers that reiteration is not out of order. Modern readers published for Beginners in reading employ the vocabulary ordinarily accumulated by white children in pre-school years. This comprises largely the vocabulary of the home, of play activities, and of the adult social and industrial activities with which many children have come in contact. The majority of the Indian children come to school with little or no such accumulation of experience vocabulary in English. Gradually, they acquire speaking control of a limited English vocabulary. Furthermore, these books provide reading content concerning the postman, the milkman, silos, street cars, red barns, cows, markets, boats, railroad trains and similar themes, all of which is absorbing reading for those children to whom it is merely an expression of familiar experiences. Except for those stories dealing with nature, much of this is totally foreign to many groups of Indian children. The sum-total of unfamiliar vocabulary expressing ideas regarding alien experiences results in a paucity of easy and functional reading material for early use in schools for Indian children.

This situation has necessitated developing our own reading in the classroom based directly on the accumulated speaking vocabulary of children and dealing with ideas gained through their personal experiences. The children as a group construct the material deciding what shall be included and how it should be stated. After the initial preparation on the blackboard the stories are then frequently recorded on a chart with a large letter printing press or in large-sized manuscript writing. Simple newspaper stock, plenty of brown wrapping paper, a typewriter equipped with primer-sized type and a hectograph or other simple duplicating device insure each child a readable book containing information related to his own life. The children enjoy illustrating their own stories each in accordance with his own ideas and his artistic ability. A book so constructed by second grade Navajo children was pronounced by a specialist in primary reading to be entirely too difficult for public school children because of the unfamiliar vocabulary which included such words as metate, mesa, cedar, baking powder, Navajo, hogan, and others relating to the Navajo enviornmental background.

Matters pertaining to health, every day living in the classroom and at home, incidental happenings and occupational and social life of the immediate community all serve as a basis for Indian children's reading today. A collection of individual reading lessons relating to such topics as drinking milk, keeping clean, playing out of doors and washing the doll's clothes may constitute a book entitled My Health Book. Other book titles revealing the reading content are: Trips, The Papago Fair, Our Village, Our Pets, Getting Ready for Winter, Making Doll Furniture, Taos Village and My Diary.

A book from the Pine Ridge Boarding School reveals the satisfying child experiences provided for the little first-grade Sioux boys and girls. We learn that it was necessary to put the salamander in a tin can because "he bit the goldfish on the tail" and that angleworms are now provided for his diet. The much-loved turtle Mr. Jennings brought them became sick and died. When they buried him with prayerful ceremony, they sang "Oh Beautiful" because the turtle was so very beautiful. We read further that the school puppy, Queen, sometimes carries children's caps to his dog house, that he chewed a doll's legs and that when the children bathed him, he immediately rolled in the dirt.

Setting a hen and caring for the little chicks provided absorbing interest for the last six weeks of the school year for Beginners in Acomita, necessitated continuous recording of developments and required consequent reading in order to summarize what had happened thus far. The resulting book entitled Our Setting Hen indicates the development of a functional speaking and reading vocabulary in regard to the total enterprise. The story of father's work as recorded by first grade children from Taos, New Mexico, is charmingly illustrated and enables the reader to follow a man's activities throughout the year, including getting wood from the mountains in fall, preparing for spring planting, moving to the summer home in order that father may be near the farm, plowing the corn land, and irrigating the young corn.

A book from Yuma contains information regarding the source of food. In this connection we learn that the seeds of the cat-tails growing near the water are cooked into mush, that mesquite beans are ground into meal and made into a kind of bread, and that the Indians raise an abundance of watermelons and bury them in the ground for use during the winter. A book entitled Indian Recipes, bound in flaming orange paper cover, representing a collection of recipes of foods as prepared by Sioux Indians was collected by fifth and sixth grade pupils at Fort Totten Day School.

For over-age children it is difficult to find simple reading material dealing with matters on their interest level. At Wahpeton a group of such older children on the third-grade level developed a 15-page story of a little Chippewa boy of long ago. The form and style of the story is a cross between Longfellow's Hiawatha and the Three Little Pigs. In addition, the story was translatod into Chippewa, the Indian words being written directly under the English ones. Now the Sioux children in the samo class group aro clamoring for a story that is "just Sioux." A group of over-age non-English speaking Papago boys accumulated by the end of their first year the entire story of cowboy life. In simple, direct and forcoful English they picture him riding range, branding calves, camping, cooking ovor an open fire and sleeping in the open.

Creating this type of reading does not cease when children have acquired considerable independent reading ability, but continues throughout the first three or four years and even later. Such accumulated language expressions frequently take the form of a class book dealing largely with native culture. A book entitled "Navajos" by fourth-grade children at Toadlena contain a chapter on each of the following: home life, history, customs and ceremonials, and legends. The stories were written by individual children rather than by the entire group as occurs in earlier years. The charming story entitled "Navajo Wedding," contained in this issue of INDIANS AT WORK was taken from the class book. Such books become a valuable part of the library for the group of children producing them and are read with enthusiasm by others. Much of the content of the children's books so developed is delightful reading and individual stories will appear in this magazine from time to time.

* * * * * * * * * *

Interesting Indian Map of New York State

A most interesting Indian map, "Indian Episodes of New York" has been published by Arthur C. Parker, Historiographer, Director, Rochester Museum, and Mrs. Walter A. Henricks, Cartographer, Penn Yan, New York. It is a drama story map of the Empire state. History, mythology, archaeology, biography and racial drama are included. It is educational in nature and exquisitely designed and colored. Unique in character, it has been hailed by educators and artists as something long desired. It is to be hoped that this map will set a precedent and may stimulate the creation of similar maps on other states.

BAD LANDS SOIL USED TO DECORATE INDIAN HOMES

By Georgia Rae Easter

Home Extension Agent, Pine Ridge Agency

Far out in the so-called Bad Lands of South Dakota is a deposit of white clay which the extension workers of the Pine Ridge Reservation have utilized in their attempt to improve the Indian homes on that jurisdiction.

Digging Out The Clay

Before the white man came, the Sioux were a roving people living in skin tepees. Today, most of them live in one or two room log cabins, poorly lighted and poorly ventilated.

The first step in any home improvement project which might be undertaken was to get light into the rooms where the walls had been darkened by the accumulation of smoke and grease of many months.

On account of the drought and famine no money was available for paint, paper or kalsomine. A few Indian women had used old newspaper to paper their walls but newspapers are scarce on a reservation and few could follow their example.

The situation seemed hopeless until the day that the home extension agent visited the home of Fannie Make Shine and learned how she had solved the problem.

Fannie had utilized the white clay which her grandmothers had used for many years to clean their articles made from leather. She mixed it with cold water the night before and left it to dissolve until morning; then applied it to her log walls with a paint brush. The clay dried a clear white and adhered to the walls. It would not rub or peel off as do most of the commercial wall finishes. No sizing was used, and there was no expense except the

A Wall After Application Of Clay Finish

cost of the brush used to apply it. Clean light walls were an incentive to further improvement and Fannie now boasts one of the most attractive one room log homes on the reservation.

The largest known deposit of the clay on the reservation is located eighty-two miles from the agency in the heart of the Bad Lands. It is now being literally mined by the extension workers; sacked and distributed to the Indian women who desire to improve their homes.

Long ago the Indian women discovered a means of coloring the clay to use as decoration on their leather work. It is heated in the coals of an ash wood fire. When cool it is a canary yellow. If reheated by the same method a rose red color is obtained. It is a peculiar fact that heating in an oven or in any other kind of wood ashes will not produce the desired result. Some of the women have used this method of coloring while others add coffee or blueing to tint their walls.

Seventy-five Indian women have decorated their walls with the clay this season and many of their neighbors are planning to do the same as soon as the clay can be secured.

* * * * * * * * *

New Superintendent At Blackfeet

Warren L. O'Hara will enter on duty as superintendent of the Blackfeet Agency, Montana, on June 1.

HOME ECONOMICS TEACHING IN INDIAN SERVICE DAY SCHOOLS, SOUTH DAKOTA

In the new consolidated day schools of South Dakota the home economics work, both for girls and for women, is being made as practical as possible, each teacher attempting to give the training most needed in her own particular community.

This is the second year of operation for the Little Wound Day School at Kyle, South Dakota, on the Pine Ridge Reservation, where Miss Nettie A. Landau has charge of the home-making work. A large women's class meets at the school once a week with an average of twenty-five women in attendance. Nearly all of these women wish to learn more about clothing, and more than half of them are working on children's clothing. Several are making layettes for young babies, and a few are making comforts and quilts. Five or six of the group are doing bead work. They are faithful, enthusiastic, and eager to improve their homes. Cooking, canning, soap making, and other units will follow later in the year.

The school and Dr. Weiss, the Government Physician in the Kyle district, are cooperating in an attempt to give elementary health instruction to the adults of the community. Once each month Dr. Weiss conducts a child welfare class for adults; he also holds a monthly child clinic at the school. Miss Landau, with his help, has organized home nursing classes for women and girls. Where the distance to their homes is great the women are transported in the school buses.

The American Horse Consolidated Day School building at Allen on the Pine Ridge Reservation was finished only this fall and school was not begun until October. The school is not yet completely equipped but the work is going along very satisfactorily in spite of handicaps. Miss B. Lillian Nelson has charge of the home-making work in this school.

The women's classes have been organized only recently. The plan for these classes is to help the women to do better the household duties which they are already performing. All the women present at the first meeting expressed their desire to learn more about making children's clothing, and at present the whole group is at work on children's garments. A complete layette is being made in the girls' clothing classes and this will later be used for demonstration work in the women's classes. Later in the year cooking, dyeing, canning, quilt and rug making, and any other home problems in which the women show an interest will be taken up.

Because of the work done by the Home Extension Agent, Miss Georgia Rae Easter, in encouraging the Indian women in the improvement of their yards and gardens, the home-making teachers at Allen and Kyle have confined their work almost entirely to the home activities which take place inside the house. In every way possible the home-making teachers are cooperating with the health and home extension workers.

Miss Donovan, the government district nurse at Allen, is

cooperating with Miss Nelson in offering home nursing courses for the women and larger girls. These classes will include care of the sick, personal hygiene and home sanitation.

The He-Dog school building on the Rosebud Reservation was completed in October, and a home-making teacher was not assigned to this school until about December 1st. Therefore only a small beginning has been made here. It is planned, however, to offer practical home-making courses of much the same type as those being given at Allen and Kyle.

Miss Sly, one of the home economics teachers at the Rosebud Boarding School, is making weekly visits at two day schools, Little Crow and Ring Thunder. Her first objective has been to gain the confidence of the Indian women of these communities. This done she expects to organize classes giving practical home-making instruction.

Mrs. Marball, one of the home economics teachers at the Cheyenne River Boarding School, is working among the women living in the vicinity of the boarding school, and considerable interest in home improvement is shown by the women in her groups.

At the Oglala Community High School on the Pine Ridge Reservation probably the most interesting project undertaken this school year has been the use of the three-room log cottage built by the boys in the building-trades classes of the school. This little house was planned to afford as much privacy and convenience

as possible for a very small sum of money. One idea in mind was to make a comfortable sanitary home which any Indian family with industry and ambition might reasonably expect to attain. A second objective was to give the older girls an opportunity to carry out under actual home conditions the instruction which they received in their home economics laboratories and class rooms.

This practice house has no modern conveniences, and only those furnishings which any Indian family could provide. At present the house is furnished with odds and ends picked up and repaired. It is planned that furniture now in use will be replaced by pieces made by the boys.

The third and fourth year girls are divided into groups, and four girls and a home economics teacher live in the practice cottage for a six weeks' period, then another teacher and four more girls replace the first group. The groups live entirely at the practice house, doing their own cooking, cleaning, and laundry work there. An Indian girl baby twenty-one months old has been secured, and has been living in the practice house for about a month. The entire care of this child is given over to the girls under the supervision of the practice house teacher.

The plan has been very successful so far. The girls enjoy living in the practice house and are devoted to the baby, who is healthy and happy. The home economics teachers at the Oglala Community High School are Mrs. Thelma Haas, Miss Florence Smith, and Miss Alice Seaver.

INDUSTRY AMONG INDIANS PROMOTED IN THEIR OWN COMMUNITIES

By Hugh Harvey

Agricultural Extension Agent, Indian Service

For the past fifteen years irrigation has been practiced under the Hogback and Fruitland-Kirtland projects, both on Northern Navajo. Corn, alfalfa, wheat, oats, squash, pumpkin, melons and sorghum constitute the major crops that are grown annually. Potatoes, garden, truck and some fruit crops are grown intermittently as the seasons will permit.

Methods Of Storing

The corn crop is harvested, dried and stored in the usual Navajo fashion. This process consists of husking, usually in the field, drying on the ground in the open or on scaffolds near the hogan. The more progressive Indians have the modern root cellar storage facilities and put their melons, squash and pumpkins away in this manner, while a majority of the others store theirs by the pit method. Alfalfa, the sorghums, potatoes, garden truck and fruits are harvested, stacked, stored and canned or dried as each lot will justify.

The Difficulties Of Harvesting Wheat

The growing of wheat and other small grains has presented a more complicated problem. Such grains could be planted and grown with slightly more trouble than some of the other crops, but the work increased as harvesting time approached. Scythes, hand sickles and long knives have been used more extensively in harvesting than the mowing machine for instance, since in some cases only a few Indians owned the latter and, too, a great deal of the grain was threshed out before it ever reached the stack. Harvesting by hand is the chief method of handling grain in the Fruitland-Kirtland district and, when it is threshed, the old method of running horses over the straw in a small enclosure having a firm bottom is resorted to. A windy day is usually chosen so that the straw, chaff and other debris can be carried away from the grain. The Indians in this district are just as progressive as their neighbors, both white and Indian on the north side of the river but their financial standing has been considerably lowered due to the fact that they have been fighting the San Juan River year after year, in order to keep a sufficient water supply in their ditches to mature a grain crop. This procedure costs them considerable additional

labor which they might well expend towards purchasing some harvesting equipment.

The Navajos under the Hogback project have had a more constant supply of water notwithstanding the fact that they too have had to give much of their time and labor to keeping the water coming through the canals and laterals. The present assurance of a steadier water supply coupled with a slightly different type of soil in this district has improved their financial status.

Community Threshing Machines

In 1931, many Navajos in the vicinity of Shiprock were employed to remove brush and trees from the river channel near the bridge. At the suggestion of the agency farmer and Hogback project manager, the accrued wages were pooled and a threshing machine purchased. A balance remained after the purchase was made, which was deposited at the Farmington First National Bank.

But even though the threshing machine had been purchased, there still remained the problem of cutting the grain. An I.H.C. reaper was purchased in 1933 and sold to the Navajos since it was less complicated than a binder and would do a reasonably good job of cutting. It was used last year and this year as well but in trying to keep it in repair and covering the one hundred and twenty-eight acres of wheat and oats grown on the project, some grain was bound to get overripe, causing a loss that could otherwise be prevented.

A Progressive Farmer

David Brewster, a returned student, thirty-three years old, received his early training at the Navajo Presbyterian Recreational School at Waterflow and the Government Boarding School at Shiprock. Farming and livestock management were taught at these schools during that time along with the academic subjects in the curriculum. Practical farming methods, with use of modern machinery, gave him what was necessary to make a progressive and industrious Navajo farmer. He served in the Army from 1919 to 1922. He has a farm of twenty acres on which some of the best wheat that is produced under the Hogback project is given. He also owns a small flock of sheep and goats, besides some of the better work horses in the district.

Hired Labor Unsuccessful

During the harvesting season of 1934 the wheat and oats ripened at nearly the same time, and to use the reaper referred to earlier in the article would have meant a considerable loss of the grain. The

white farmer living adjacent to the project was waited upon by a committee of the community Indians; he agreed to cut their grain for a dollar and a half per acre, the Indians to furnish the twine. Some of the Navajo were non-English speaking and could only rely on their memory when it came to knowing what the dimensions of their fields were.

The white farmer who had been engaged to cut their grain was probably over zealous in his efforts to serve his Navajo neighbors. On several occasions the services of the Extension Agent were requested in having the fields measured after the grain was cut. In every case the measurements of the fields were from one-third to one-half under the size that had been estimated by the white man.

Returned Student To The Rescue

David Brewster was present when one of the fields was being measured and made it clear that he was going to purchase a binder so that his neighbors could have their grain harvested with less fear of being overcharged. He inquired if there were a possibility of purchasing a machine through the Agency, thereby receiving the benefit of the government purchase rate. He was advised that the allotment of funds and for the fiscal year 1935 was not available at the Agency that, therefore, no deal could be consumated. He took the matter up with the Bruce M. Barnard Trading Company and, before doing any business, Mr. Barnard waited on the Extension Agent to see if he was taking proper steps in supplying Brewster with his machine. He was advised that, since it was impossible for the Agency to assist his customer, it was agreeable to everyone concerned for him to place the order. He was informed that as soon as the machine arrived, the Extension Agent or the Farmer would assist Mr. Brewster to set up the binder. David assured the Extension Agent at that time that he was acquainted with the working parts and also the necessity for keeping the machine tightened up and lubricated. This knowledge was acquired by his having had previous work with farm machinery.

The machine was a John Deere with a truck attachment, the latter being necessary on a deeply corrugated field. The initial outlay was $275.00. An inquiry was made of Mr. Barnard to make sure that Brewster was a reliable customer. He stated that David Brewster was one of his most dependable customers and that even though he could not deposit the total cost at the time of delivery he would carry the account until it could be paid out.

The harvesting season was well under way before the machine was purchased, consequently the acres that Brewster could cut over were limited. He cut his own six acres of grain besides thirty-five for his neighbors. The rate per acre was the same as the white farmer had been charging and, even though his custom work was curtailed, he was able to make a payment of $50.00 to

the traders. His plan during the next season is to do all of the custom work in the district that he can so that he can reduce his account for the machine as fast as possible.

Keeping The Profit Among The Indians

It is not the policy of Northern Navajo to encourage the Navajos to purchase any machinery that they cannot readily pay for but we heartily endorse the foresight and industry of David Brewster in making this purchase. It means that not only he can harvest his own crop but in doing the same for his neighbors, the money spent for such work can be kept in the Indian community where it belongs.

The moral effect that it has on other Indians is also significant. We entertain hopes of later establishing and running a portable shearing plant of either blades or clippers on a similar plan that Brewster is operating.

Stockwater Reservoir - Camp No. 10 - Eastern Navajo

TONGUE RIVER COMMUNITY GARDENS

By A. C. Cooley

Director of Extension and Industry

Non-irrigated gardens in an arid region are always a precarious venture. Some years yields will be good, and the following year production may be entirely erased. When families are as dependent upon the yields of their gardens as are some of the Indians, such failure is extremely serious.

Following years of partial and entire failure of gardens on the Tongue River Reservation in Montana, extension workers in cooperation with the superintendent and employees of other divisions, undertook to provide irrigation water for gardens, and thus make yields far more assured than in the past. The very nature of the project made it necessarily cooperative. In order to assure efficiency in use of water, and to make the benefits of the gardens available to the largest possible number of Indians, it was decided to operate the gardens on a community basis, with the Indians who worked in the garden receiving proportionate shares of the yields, on the basis of the amount of time worked.

Origin Of The Idea

The idea of irrigated community gardens originated with an extension worker in the Ashland District on Tongue River. The idea spread to the reservation superintendent, where it was received enthusiastically, to the Washington Office where it was approved, and then back to the reservation for presentation to the Indians at group meetings.

The plan was revolutionary, in the light of past garden projects, and the Indians deliberated carefully before it was accepted. For years they had been planting gardens each

spring in response to the urging of extension workers, and for years their returns had been limited by climatic conditions. They did not blame the extension workers for failure of their efforts, but would the new proposition offer any improvements? Continual failure of gardens made them wary of any plan to attempt to grow gardens at all. Were not gardens nearly always failures in this arid region? Was pumping water from the river, digging ditches, and operating an irrigation system possible on the Tongue River Reservation? Would they be assured of successful gardens? Would they, the Indians, be able to work together in preparing the ground, planting, cultivating, irrigating, and in insect and weed control? These questions, now that the community garden idea has proved so successful do not seem so important, but at the time the idea was being promoted the success of whether or not the project was to be undertaken hinged entirely upon whether the questions could be answered to the satisfaction of the Indians. Their reluctance to undertake the project until they were convinced that it could be operated successfully provided a firm foundation when it was eventually undertaken.

The Idea Spreads

When the Indians were finally convinced, their support and enthusiasm were assured. The "Ashland Cooperative Garden Association" was formed, and work immediately went forward. Seeds were purchased, hot bed plants started, and equipment assembled. Ditches were dug, an engine was shipped from a distant station, and piping was purchased. The Indians may not have fully realized at the time that this project was to prove one of the outstanding examples of self-help in the entire Indian Service, but their lack of realization did not deter them from active participation, cooperation, and organization of their efforts.

Indians Take Responsibility

News travels fast in the Indian country. When the Indians at Birney saw the enthusiasm with which the Ashland Indians were working together, they too, became interested. The result was that a community garden project was also undertaken at that point. A year later (1934) the Busby Indians also became interested, and a third garden was undertaken. Each successive garden has been just as successful as the first, and while the value of the products of the gardens themselves are not to be underestimated, the outstanding thing is the way in which the Indians have worked together, how they have recognized their common problems, and how everyone has kept up interest. Work was outlined in the gardens by the extension workers on a project basis, with definite times set for certain work to be done. The Indians followed this schedule closely, and records were kept of the amount of time the various individuals spent in the garden, so that those who actually worked would receive the proper return for their

efforts. Close supervision was, of course, necessary at first because these Indians had had very little opportunity to become familiar with proper irrigation methods. As time goes on the necessary supervision is becoming less and less. The Indians themselves are assuming the responsibility for seeing that the work is carried forward. Attractions such as rodeos which had lured the Indians away from their individual gardens in the past were not now sufficiently attractive to take them away from their work. The value of operation on a cooperative basis was clearly demonstrated here. One particular Indian might desire to leave, but the thought that his neighbors were staying at home, and that all were to receive returns from the garden in accordance with their efforts, naturally kept him home also.

Related Projects

Gardens in the Indian Service must serve a two-fold purpose. First, they must provide fresh vegetables for use during the growing season, and second, they must also produce enough which can be stored and used throughout the winter and spring months, until gardens produce again. If the Indians do not produce enough, their health conditions show the effects very soon, as very few of them have the resources with which to purchase fresh vegetables. In the past, gardens throughout the Service have been too small to provide for all needs, storage facilities have been inadequate, and even where such facilities have been available, proper storage methods have not always been used.

Gardens Operated Cooperatively

With these factors in mind, those promoting the Tongue River gardens initiated canning and storage projects. As various products matured the home extension worker gave appropriate demonstrations on how the products should be preserved, and all workers impressed upon the Indians the necessity for storage. The women's clubs were found to be particularly valuable in this work, and the Indian women, in addition to assisting with the actual work in the gardens, also started canning and drying projects.

Once the Indians had been convinced of the necessity of canning and drying, it was not difficult to convince them that they also needed a place where such products could be safely stored. Since the gardens were being operated cooperatively, there was no reason why a celler should not be constructed and operated on the same plan. Such plans have since become realities, and the products stored have been distributed on the same basis as the products of the gardens - namely those who worked have received the products in accordance with their efforts. Records, of course, have been kept in order to fairly determine this.

While the project has been the responsibility of the extension workers, the employees of all other divisions of the Service have assisted in every way possible. But in spite of all efforts, the success really belongs to the Indians, for it is they who have made it possible, and it is they who are being benefitted. The benefits which they have received in working cooperatively together cannot be over-estimated, but there have been more tangible benefits also. The doctor reports that their improved diets, as a result of their garden products, have been very markedly manifest in improved health conditions in those districts where gardens were operated.

Production Statistics

1933

Fifty-four families participated in the project.

Enough vegetables were grown to supply needs during the growing season, and 124,750 pounds were stored.

3,655 quarts of vegetables, 720 quarts of pickles, 80 quarts pickled beans, 125 pounds of dried beans, and 300 pounds of dried corn were stored.

1934

103 families participated in the project.

Enough vegetables were grown to supply needs during the growing season, and production totaled 144,563 pounds.

Vegetables canned 4,494 quarts, fruits canned 1,950 quarts, vegetables dried 1,012.

CHEROKEE INDIANS CAPTURE WESTERN CAROLINA TITLE

The following spirited note was written by Ralph Owle, tenth grade student: "The Cherokee Indian High School boys won the Western North Carolina basketball championship in the tournament held annually by the Western Carolina Teachers College at Cullowhee, North Carolina, and established their supremacy in a most convincing style.

"There were twenty-two boys' basketball teams entered from all parts of the Western Carolina, representing some of the best teams in the ten counties and not once were the Cherokees defeated. Although the boys won a game from Canton 24-21, this game was perhaps the hardest fought and the most spectacular game at the tournament, the Indian lads upset the dope bucket to eliminate Coach Smathers' Canton Bears. In this game the spirit ran high among the Indian rooters and spectators, with the score see-sawing back and forth throughout the whole contest."

WIDOW MAKERS

An essay with a moral for E. C. W. workers,

By Claude C. Cornwall, IECW Supervisor

In Bryant's dictionary of terms used in logging, the word "Widow Maker" is defined as, "A broken limb hanging loose in the top of a tree, which in its fall may injure a man below."

"Widow Makers" might be used in a more general sense to indicate any insecure, dangling objects which are a menace to life and limb of men who must work in their proximity. A loose axe handle, a splintered post on a truck stake body, a sliding hook on a loose chain, an unexploded dynamite charge, a worn machine part; these and a hundred other menacing objects (which must not be neglected) are all in the category.

But there are other "widow makers" just as menacing in their dangers as any dangling object. There are the Microbes which cause infection and disease. And like the widow makers in the lumber camps, they also prosper in an atmosphere of neglect and carelessness.

Inadequate garbage disposal, open latrines, accumulated trash heaps around camp, improperly cared-for food supplies, manure piles, places where flies may breed and gather; these are the situations in which microbes thrive.

Microbes are invisible "widow makers". But if left to accumulate, they strike with as intense percussion as a falling object. In fact, they stand by ready to add their blows after the other widow makers have got in their work. But while the microbes themselves are invisible, fortunately many of their places of origin are glaringly apparent to the least trained observer.

Whenever I make an inspection tour of an ECW camp, my largest assignment is to start a search for the "widow makers"; and about the first of these which occupies my attention is a search for Flies. I believe the degree of care used in eliminating the Fly Menace is a fair measure of the camp director's attitude toward his job. If he does this it's a fair bet that he's on the lookout for the others.

Let's be on the alert. Let's eliminate the "widow makers" both the visible and invisible, from our Indian ECW Camps!

A LETTER TO COMMISSIONER COLLIER CONCERNING THE SANTA CLARA REFERENDUM

Dear Mr. Collier:

I went out to Santa Clara last Saturday to observe the mechanism and general procedure of the referendum on the Reorganization Act. The orderliness and propriety with which the whole business was conducted impressed me deeply. The watchers and registration clerks were entirely Santa Clara Indians, in fact the whole thing was conducted by the Indians themselves. The ballot was clear and easy for even the oldest of them to follow. The principal of the School was present to give help if needed, but kept himself entirely in the background. No one could suggest that any intimidation, influencing or electioneering went on at the polls.

Individuals marked their ballots in a room set apart for that purpose, married couples, in deference to the Indians' own feeling, being allowed to go in together if they wished.

The women of this Pueblo have never voted before, yet they turned out for the referendum in goodly numbers, including at least one old lady of my acquaintance, who is over seventy-five years old.

These people are not familiar with the written or secret ballot, yet they fully understood its importance, and grasped the idea immediately. It was interesting to note that they jealously guarded the secret of how they had voted.

I understand that the vote resulted about 120 to 35 in favor of the Act. This result may be interpreted as a true expression of the wishes of these Indians.

Yours sincerely,

(Signed) Oliver La Farge

RECENT LEGISLATION

At its session, May 20th, the Senate passed the following bills: S. 1492, to pay the Minnesota Chippewas for loss of swamp lands. S. 1504, a jurisdictional act for the Cheyenne and Arapahos. S. 1523, to cooperate with the Wolf Point (Montana) Public School District. S. 1528 to cooperate with the Poplar (Montana) Public School District. S. 381, a jurisdictional act for the Utes of Utah. S. J. R. 96, to amend the Crow jurisdictional act of 1926. S. 1637, to cancel charges against Indian irrigation projects. S. 2097, a jurisdictional act for Oregon Indians.

On May 24th, the Senate also passed S. 2638 amending the law governing the leasing of unallotted Indian lands for mining purposes. At the motion of Senator Hayden (Ariz.) an amendment was adopted, providing that the new law shall not apply to the Papago reservation.

Miscellaneous Bills:

The House of Representatives has passed H.R. 2756, a jurisdictional bill for the Tlingit and Haida Indians of Alaska.

The Senate on May 25 passed the following bills; S. 2608, authorizing an appropriation for the non-Indian claimants under the 1924 Pueblo relief act; S. 2656, authorizing the Secretary of the Interior to grant concessions on Indian irrigation sites; S. J. Res. 130, providing that the $4,000,000 already appropriated in the Interior Department Appropriation Act shall become immediately available, and the S. Res. 136, to clarify language in the jurisdictional act of the Eastern and Western Cherokees.

School Bills Sent to the President.

Sixteen bills, authorizing varying appropriations to cooperate with local public school districts in the construction and repair of plants, have been passed by both Houses of Congress and sent to the President. These are: S. 1530-HR 4297, #88, White Swan, Wash.; S. 1528-HR 5207, Poplar, Mont.; S. 1526-HR 5209, Brockton, Mont.; S. 1527-HR 5210, 17H Big Horn, Mont.; S. 1530, HR 5212, Frazer, Mont.; S. 1529-HR 5213, #27, Big Horn, Mont.; S. 1527-HR 5214, Wolf Pt., Mont.; S. 1521-HR 5216, Blaine Co., Mont.; S. 1525-HR 5500, Lake and Missoula Cos., Mont.; S. 2094-HR 6515, Medicine Lake, Mont.; S. 1533-HR 3999, #325 Snohomish Co., Wash.; S. 1524-HR 5409, Polson, Mont.; S. 1522-HR 5215, Queets, Wash.; S. 1537, Shannon Co. S. Dak.

Bill to Give Tribes Participating Control Over Tribal Funds.

A measure of far-reaching importance was introduced in the House of Representatives, May 24, by Congressman Will Rogers, (Okla.) under which the Indians would be given vastly increased power over their tribal funds and also permit them to use their financial assets for their own economic and social development. The measure (H. R. 8210) has the support of Secretary Ickes and Commissioner Collier.

By the terms of the legislation, any tribe which has been organized under the Wheeler-Howard Act would be authorized to submit a written requisition to the Secretary of the Interior for a portion of the tribes' unobligated funds to be used for any of the following purposes:

(1) To purchase land for tribal use.
(2) To manage tribal land or other tribal property.
(3) To conduct tribal affairs, including the payment of tribal officers.
(4) To establish a revolving loan fund.
(5) To construct public works for the tribal welfare.

The bill will permit the tribes to present a yearly budget for the use of their funds. It lays down the principle that in the future tribal funds "Shall be preserved, insofar as practicable, for use in a productive capacity," and that in no case hereafter shall such funds "be distributed in per capita payments." This section of the bill is conditioned by a proviso that per capitas stipulated in treaties shall not be disturbed; nor the rights of an Indian entitled to a share of a tribal fund under the Act of March 2, 1907, as amended May 18, 1916. The section also does not apply to the Osage Tribe.

Important, too, is another section which requires the Commissioner of Indian Affairs to render tribal agencies an "itemized statement of the capital funds and the income of such tribe held in trust by the United States, showing the balance to the credit of such tribe." The bill authorizes the Secretary of the Treasury to consolidate all existing trust funds of each Indian Tribe into a general fund to bear interest at 4% a year.

The passage of tribal funds bill would mark an important development of Governmental policy towards the Indians' tribal assets. Heretofore, tribal funds have been consumed either in appropriations to defray the cost of Indian Administration or in per capita payments. Although the bill does not stop Congress from continuing its practice of appropriating tribal funds for administrative purposes, it would release such assets for the common benefit of the tribes in productive ways, hitherto all but closed to them. The prohibition against per capitas reflects the universal observation that such prorating of tribal assets results in little or no permanent benefit to the Indians. In the absence of any power to use their assets constructively, as the pending bill provides, it has been only natural that the Indians should demand the division

SHORT COURSE AND FAIR AT BELCOURT, NORTH DAKOTA

The Fourth Annual Short Course and Fair was held this spring, at the Consolidated Day School at Belcourt. It was declared a complete success by Indians of this jurisdiction, and many white farmers from the community. A crowd estimated at 2,500 was in attendance during the two days' session. These sessions were attended by more than 500 Indians. Exhibits by the four groups and the Ladies' Auxiliaries was shown. Instruction in agricultural work and live stock; a talk by Kanick, full-blood Chippewa Indian and Chairman of the Tribal Council, well delivered, were well received. In part, Kanick said as follows: "The Short Course and Fair is very beneficial to the Indian people. It gives them an opportunity to display their many kinds of work. It helps them to improve on their work by having this friendly competition; and most important, it gives us all a chance to meet with one another and become better acquainted."

The Indian Dance by eight full-bloods in full regalia received a big hand. Music by the Turtle Mountain Band and a baby parade were popular features.

Some Exhibits From Western Part Of The Reservation
Brought In By Dog-Team

FROM IECW FOREMAN REPORTS

Much Accomplished At Truxton Canon. All of our crews have been going at full blast this week.

The Erosion Crew is showing progress every day. Their work is looking very good, and in some cases a growth has started in the walls of the washes and on the face of the check dams. This growth will help to preserve the check dams, and stop the washing of the walls of the washes.

Indian Foreman Suwin Fielding and his crew finished up their work on the truck trail and were moved over to the erosion work.

The Horse Flat Truck Trail is going forward every day. The bulldozer is being kept busy blazing the trail and rooting out the side hills. There is a good deal of rock work at times and it slows up the construction of the trail. The compressor and its two jackhammers are kept busy constantly while another man is being kept busy shooting the holes. The rest of the crew is used in moving the rocks. Charles F. Barnard.

Preparation For IECW Activities At Colville. The resumption of ECW activities, scheduled for May 1, 1935, was received very enthusiastically by those Indians dependent upon this work for a livelihood. Medical examinations have been taken by most of the Indians desiring work. The equipment is in readiness, the dull tools sharpened, the condemned tools have been sent to the Agency for credit and replacement, when desired, and the bunkhouses have been cleaned preparatory to the receiving of the Indians. The Projects for the coming year are being graphed and the approximate costs and so forth are being outlined. William Poole.

Progress At Hopi. Fine progress has been made on the job this week. The spring is now entirely walled in, materials gathered for stock troughs and the diversion dyke is now 50% completed. The flow on this job somewhat exceeded our expectations and is now running 1¼ gallons per minutes. Emory Sekaquaptewa.

A Good Record At Flathead. This week marks the beginning of a new year in IECW and also it is just a few days over a year since this camp was established. We at this camp feel that we have given a good account of ourselves during the past year, and are looking forward to the accomplishments of the year ahead with greater enthusiasm and confidence.

Over a period of a year we have had no deaths, no serious injuries or sickness, and the camp has functioned regularly during this time. We have also accomplished our objectives as far as weather conditions would permit, and as it appears to this writer, and above all else, we have been healthy and happy.

It is expected that enrollment of new men will begin in the near future. Preparations are being made now in the camp to provide suitable accomodations for an increased enrollment. We expect to be ready to begin our new program with a high standard of efficiency as soon as approval of our projects is received. Gerrit Smith.

Truck Trail Maintenance At Keshena. Roadside cleanup on highway 55 complete for sixteen miles.

Twenty miles of truck trail maintained with caterpillar and blade. A small crew is working with the dump truck grading the low spots and doing some hand ditching.

Project No. 33, Camp 11 Truck Trail. This trail was cut out and partially grubbed last fall. Now a crew is completing the grubbing and doing some rock removing. Walter Ridlington., Project Manager.

Rodent Control Commenced at Jicarilla. Upon receipt of a telegram from the Commissioner work was commenced on the Rodent Control program. Most of the work up to date has been in preparing a camp and getting the supplies together. Sloan Hightower, Sr. Foreman R. D.

Tractors do Efficient Work at East Cherokee. We have been using the Agency "50" Cat and the ECW "35" Trailbuilder to begin scraping the completed ECW roads, awaiting the new "50" which we are expecting any day. The "30" can handle the "44" grader when it heads down the grades but when up grade comes it takes the power of both tractors to do efficient work. Rain has interfered with our progress this week. Harold W. Fought.

Truck Trail Progressing at Choctaw-Chickasaw. Construction on the ECW truck trail of 5 miles over the Winding Stair Mountain to Bengal met with good results in spite of the heavy rains we have had during the first part of the week. Quite a few washouts reported among the enrollees to the extent of losing their crops that were already planted, to say nothing of the fences torn down and the damages done. Sonti Chito.

Dam being repaired at Rosebud. Filling in with dirt has stopped the seep in Reads Creek dam at the present time but more precautions are to be taken to enable the dam to better stand the pressure that it is at times called upon to undergo. 11 men and 10 teams are being used in this work - 47 man days and 42 team days.

The bark beetle control work is the hauling of logs cut during last winter to the sawmill from the log dump. This work has taken one man with a team 5 days, assisted by one man four days - 9 man days in all. Ralph Apperson.

Fine Progress at Walker River. Project #20 consists of two springs located at the Southwest portion of range area and was held over as uncompleted work for which $200 was set up on new program. This job was being worked on during the past week with only six men on the job, but a good showing has been made.

Four troughts, 12" x 24" x 12' were installed with two inch pipe leading into two at Greaswood or the lower and westerly spring and two at the white hill springs. The first one developed was Greaswood spring which now flows 2-1/2 gals. per min. The other location is flowing only one-half that quantity.

The head of the spring was first excavated to increase flow and then walled up with rock and covered over leading out to a pipe thru a trench which was also partially filled with placed rocks over which was covered brush and dirt for future protection. Roy M. Madsen.

Work Progressing at Mescalero Apache. About a mile and a quarter has been completed of post holes for the new fence. The posts have to be hauled about four miles. The holes are hard and easy to dig, alternately. The boys use their evenings at entertainments and various games, such as horseshoes and throwing-the-shot. Jack Hobson.

Fine Record for IECW Activities at Pine Ridge. The usual office and warehouse work progressed with the assistance of enrolled clerks. Bids were accepted for subsistence, supplies, milk, beef, bread and produce.

The rails were procured from Hot Springs, S. Da., for the cattle guard and we expect to complete this project next week.

Surveys for stock reservoirs are being made and the data compiled for submission to the Billings Office for approval.

Specifications for posts for boundary lines and buffalo pasture have been submitted to the several districts in order that the Indians may become familiar with our requirements before offering posts for sale.

Part of the facilitating personnel together with one enrolled truck driver have been kept busy checking up on equipment, hauling it into Pine Ridge, and making repairs. We intend to paint all ECW equipment a light shade of green, including all old trucks and pick-ups.

Two miles of the proposed 80 miles of telephone line have been completed. Two of the five wells have been completed.

Other IECW activities included hauling ECW camp equipment from Porcupine Camp, also all tools were brought in for check and re-check. Three days were spent inspecting the Reservation boundary fence. Practically covering every mile, the old fence will be checked. James Whiteball.

Tree Planting going forward at Pierre Indian School. Twenty-five trees were planted during the week making a total of fifty planted to date. Weather conditions were fine. Replanting dead stock 50% complete. We used 800 lbs. of dynamite on hard pan spots. S. J. Wood.

Working conditions favorable for IECW Activities at Crow. 8 miles of boundary fence and 3 and 1/2 miles of division range fence have been completed to date. The snow is leaving the mountains and the roads are drying up; working conditions are more favorable so that the work on the mountain is progressing more rapidly. Lawson Lee

Road work Progressing at Klamath. 4% of the 800 miles of road maintenance proposed has been completed to date. Telephone construction is going forward. The line was previously in very poor condition; communication was needed to Calimus Butte before the fire season. The work on Beetle control is also going forward. 30% of the proposed work has been completed to date. The men play baseball in the evenings. Henry I. Campbell.

SMITHSONIAN INSTITUTION LIBRARIES
3 9088 01628 6031